Quran and allegorical verses (moutashaabihaat) – what are they?

Muslims always believe and they express this believe in their statements, and they believe and say that the Quran have several allegorical verses. Among the verses, there are those called clear verses (***mouhkamaat***). Allegorical, according to them, only God understand them whereas the clear verses are understood by everyone, is it true?

To understand what is meant by clear and allegorical verses, we need to use a dictionary. We will consider only the allegorical verses for they are the main topic of our discussion.

"***Moutashaabihaat***" is derived from the Arabic verb "***tashaabaha***" which itself is derived from the verb "***shabbaha.***" "***Tashaabaha***" is the group VI of this verb. In Arabic, when a verb is in this group, it always has a reciprocal meaning. Reciprocal means:

- *To resemble one another, be similar to one another, to be identical, to be equal to one another, to be ambiguous or unclear*.

Note that the last meaning has been put in order to tally with the belief of Muslims on this type of verses that they say, are found in the Quran.

- *Said to be a pronominal verb which expresses the action exerted by two or more subjects on each other.*

"***Shabbaha***" (group II) means:

- *To make equal or similar, to compare, to liken.*

"***Shaabaha***" (group III) means:

- *To resemble, to bear a resemblance, to be similar, to be like.*

"***Ashbaha***" (group IV) means:

- *To resemble very much, to bear a resemblance, to be similar, to be like.*

"***Tashabbaha***" (group V) means:

- *To compare, to imitate, to copy, to try to be like*.

"***Tashaabaha***" (group VI) means:

- *To resemble one another, to be similar to one another, to be equal to one another, to be identical, to be ambiguous or unclear* (to tally with what the translators and commentators of the Quran have to say).

"***Moutashaabihaat***" comes from group VI. It is in the feminine plural of "***moutashaabihah***" and it means:

- *Resembling one another, being the same, obscure, analogue, comparable, identical, similar, symmetric, and unclear passages of the Quran.*

Again we find that to satisfy the Quran, the authors of dictionaries say this.

"***Mouhkamaat***" comes from the verb "***ahkama***", group IV of the verb "***hakama***". "***Mouhkamaat***" is the feminine plural of "***mouhkam.***" "***Ahkama***" means:

- *To make firm, strong, sturdy, solid, to fortify, to strengthen, to consolidate.*

And "***mouhkam***" means:

- *Strengthened, reinforced, firm, solid, sturdy, tight, perfect, well-aimed, masterly, masterful, accurate, exact, and precise.*

Allegorical comes from allegory and it means:

- *a representation of an abstract or spiritual meaning through concrete or material forms; figurative treatment of one subject under the guise of another, a symbolical narrative:*

Have you understood anything from these definitions?

Let us see if you have really understood or are you still in the dark?

First of all, let us see the verse where the word "***moutashaabihaat***" is mentioned:

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ .

*It is He who has sent down to you the Book; in it are verses **precise** - they are the foundation of the Book - and others **unspecific**. As for those in whose hearts is deviation, they will follow that of it which is **unspecific**, seeking discord and seeking an interpretation. And no one knows its interpretation except God (3/7).*

If God says that only He knows the meanings, then why did He send the Quran? Does He not say:

وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

*And indeed we have sent down to you **manifest verses** (2/99).*

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

*Verily, those who conceal the **clear proofs**, evidence and the guidance, which We have sent down, after We have made it **clear** for the people in the Book (2/159).*

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

*The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and **clear proofs** for the guidance and the criterion (2/185).*

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ

*How shall God guide a people who disbelieved after their belief and after they bore witness that the messenger is true and after **clear proofs** had come unto them? (3/86).*

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

*And when our **clear verses** are recited unto them (10/15; 19/73)...*

وَكَذَٰلِكَ أَنزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ

*Thus have we sent it down as **clear signs**, **evidence and proofs**, and surely, God guides whom He wills* (***22/16***).

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ ۖ

*And when our **clear verses** are recited to them, you will notice a denial on the faces of the disbelievers* (***22/72***)!

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ

*This is a chapter which we have sent down and which we have enjoined, and in it we have revealed **manifest proofs** that you may remember* (***24/1***).

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ

*And indeed we have sent down for you **verses clear and manifest*** (***24/34, 46; 58/5***).

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ

*Rather, it is **distinct verses** within the breasts of those who have been given knowledge* (***29/49***).

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

*And when our verses are recited to them as **clear evidences*** (***34/43; 45/25; 46/7***)...

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِن رَّبِّي

*Say, Indeed, I have been forbidden to worship those you call upon besides God once the **clear proofs** have come to me from my Lord* (***40/66***).

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ

*It is He who sends down upon His servant **verses of clear evidence*** (***57/9***).

رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ

*A messenger reciting to you **the distinct verses** of God* (***65/11***)…

In all these fifteen verses, the Quran declares itself to be clear evidences and manifest proofs to what people say. But then, why has God stated that some verses are unclear and unspecific, keeping the meanings with himself, depriving men from understanding? This is ambiguous! How can some verses be clear and other unclear? Is this a contradiction that God made?

When we analyze these verses, we find that all translators of the Quran have translated the word "***moutashaabihaat***" as follows:

Translators	Translations
Ahmed Hulusi	*Allegorical (metaphoric and symbolic expressions).*
Muhammad Asad	*Allegorical.*
M.M. Pickthall	
Dr. Shehnaz Shaikh	
Yusuf Ali	
Wahiduddin Khan	
Shakir	
T.B.Irving	
Farook Malik	
Shabbir Ahmed	
Dr. Munir Munshey	
Ahmed Ali	
Ali Ünal	
Hamid S. Aziz	
Maulana Muhammad Ali	
Sayyid Qutb	
Sayyed Abbas Sadr-Ameli	
Al-muntakhab fi tafsir al-Qur'an al-Karim	
Mir Aneesuddin	
Yusuf Ali (Orig. 1938)	
Safi Kaskas	*Ambiguous.*
Abdel Haleem	
Maududi	
Bijan Moeinian	
Arthur John Arberry	
Edward Henry Palmer	
N J Dawood (2014)	
Dr. Kamal Omar	*Are in similes.*
Rashad Khalifa	*As well as multiple-meaning or allegorical verses.*
A.L. Bilal Muhammad et al (2018)	*Containing esoteric wisdom.*
Muhammad Mahmoud Ghali	*Co-similar (Or: ambiguous).*
Abdul Majid Daryabadi	*Co-similar.*
Dr. Mustafa Khattab	*Elusive.*
Dr. Mohammad Tahir-ul-Qadri	*Figurative.*
John Medows Rodwell	
Ahmed Raza Khan (Barelvi)	*In the meaning of which there is doubt.*
Muhammad Sarwar	*May have several possibilities.*
Ali Quli Qara'i	*Metaphorical.*
Ali Bakhtiari Nejad	
Musharraf Hussain	
Abdul Hye	*Not entirely clear.*
Muhsin Khan & Muhammad al-Hilali	
Hasan Al-Fatih Qaribullah	*Obscure.*

Aisha Bewley	*Open to interpretation.*
George Sale (1734)	*Parabolical.*
Muhammad Ahmed – Samira	*Resembling/ambiguous/obscure.*
[The Monotheist Group] (2013 Edition)	*Similitude.*
Sher Ali	*Susceptible of different interpretations.*
Amatul Rahman Omar	
The Study Quran	*Symbolic.*
Syed Vickar Ahamed	*That have abstractions.*
Mohammad Shafi	*The interpretation of which is not clear to mankind.*
Faridul Haque	*The meanings of which are indistinct.*
Dr. Laleh Bakhtiar	*Unspecific.*
Talal A. Itani (new translation) Umm Muhammad (Sahih International)	
Linda "iLHam" Barto	*Vague.*
[The Monotheist Group] (2011 Edition)	*Which are similar to each other.*
Muhammad Taqi Usmani	*Whose definite meanings are unknown.*

Let us see the definitions of the words as they have translated it:

Allegorical:	*Consisting of or pertaining to allegory; of the nature of or containing allegory; figurative.*
Allegory:	*A representation of an abstract or spiritual meaning through concrete or material forms; figurative treatment of one subject under the guise of another; a symbolical narrative.*
Ambiguous:	*Open to or having several possible meanings or interpretations; equivocal; having two or more structural descriptions; of doubtful or uncertain nature; difficult to comprehend, distinguish, or classify; lacking clearness or definiteness.*
Similes:	*A figure of speech in which two unlike things are explicitly compared; an instance of such a figure of speech or a use of words exemplifying it.*
Esoteric:	*Understood by or meant for only the select few who have special knowledge or interest; recondite; belonging to the select few; private; secret; confidential.*
Co-similar:	*Having a likeness or resemblance with each other.*
Elusive:	*Failing to allow for or accommodate a clear perception or complete mental grasp; hard to express or define.*
Figurative:	*Of the nature of or involving a figure of speech, especially a metaphor; metaphorical and not literal.*
Metaphorical:	*Involving, invoking, or intended to be taken as a metaphor, something used symbolically to represent something else, suggesting a comparison or resemblance.*
Obscure:	*(Of meaning) not clear or plain; ambiguous, vague, or uncertain; not clear to the understanding; hard to perceive; not expressing the meaning clearly or plainly.*
Similitude:	*Likeness; resemblance; a person or thing that is like or the match or counterpart of another; semblance; image; a likening or comparison in the*

	form of a simile, parable, or allegory.
Symbolic:	*Serving as a symbol of something (often followed by of).*
Symbol:	*Something used for or regarded as representing something else; a material object representing something, often something immaterial; emblem, token, or sign; a letter, figure, or other character or mark or a combination of letters or the like used to designate something; (especially in semiotics) a word, phrase, image, or the like having a complex of associated meanings and perceived as having inherent value separable from that which is symbolized, as being part of that which is symbolized, and as performing its normal function of standing for or representing that which is symbolized.*
Indistinct:	*Not distinct; not clearly marked or defined; not clearly distinguishable or perceptible, as to the eye, ear, or mind; not distinguishing clearly.*
Unspecific:	*Not explicit, particular, or definite.*
Vague:	*Not clearly or explicitly stated or expressed; indefinite or indistinct in nature or character, as ideas or feelings; not clear or distinct to the sight or any other sense; perceptible or recognizable only in an indefinite way; not definitely established, determined, confirmed, or known; uncertain; (of persons) not clear or definite in thought, understanding, or expression; (of the eyes, expression, etc.) showing lack of clear perception or understanding.*
Unknown:	*Not known; not within the range of one's knowledge, experience, or understanding; strange; unfamiliar; not discovered, explored, identified, or ascertained; not widely known; not famous; obscure.*

When I consider the following translations, I can lose my mind! From where had these translators obtained their translations? I think that they obtained it from the quranic and Islamic dictionaries! These guys, when they made these dictionaries, they did in a way that corroborate with the texts of the Quran. In no normal dictionary you will find definition that they gave except for those who translated them as must be. For example: Dr. Kamal Oumar said: ***are in similes***; Abdul Majid Daryabadi said: ***co-similar***; the monotheist group (2013) said: ***similitude***; and the monotheist group (2011) saying: ***which are similar to each other.*** Have these translators erred in their translations? Maybe, later we will find dictionaries containing words of the *hadiths* also, where they will be made to corroborate with the texts!

1. The word "***ayaat*** is a concrete word that has no life (inanimate) unlike human being, so it does not designate a man. According to Arabic rules, when a word (inanimate) is in the plural, it's adjective must be in the feminine singular, and its takes a "***ta marboutwa***", a closed letter "***ta.***" The verse says "***moutashaabihaat***" when it should have been "***moutashaabihah.***" In addition, it (the Quran) uses the "***hunna***" with it, which is reserved for female human being. The verse should read:

   هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَةٌ هِيَ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَةٌ.

   This is in accordance with grammar of the classical Arabic. Now, if you state that it is in accordance with divine Arabic grammar, then I will say that I have no knowledge of it, and I can't say that it is right as I have mentioned in the article "***Grammatical errors in the Quran (true or false)***."

2. In the following verse, God says that He only have knowledge of it:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ .

And no one knows its [true] interpretation except God (***3/7***).

In this verse, we note that God uses "***ta'wiilahou***" for these verses that He mentioned. Again, if this is the correct understanding, then the Quran should have use "***ta'wiilahaa***" the pronoun "***haa***" refers to verses. It is the verses that God is referring and not the book as a whole. Thus it should read:

وَمَا يَعْلَمُ تَأْوِيلَهَا إِلاَّ اللّهُ .

As fools as you are, will God send a Quran wherein He places verses that He only can understand? Why should He understand them when He has himself revealed them? God himself says in the Quran that every verse has been explained clearly, that the Quran is clear, a guide for all humanity, a blessing and guidance for believers and Muslims! So what knowledge did He keep for himself? What is the purpose of it? When will He use them, on the day of resurrection? Wow! Do you consider this Quran to be really a guide to humanity?

Let us see what He himself said concerning the Quran:

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ	***This is the book about which there is no doubt, a guidance for those who fear (2/2).***
شَهْرُ رَمَضَانَ الَّذِيَ أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ	***The month of ramadan in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion (2/185).***
وَلَقَدْ جِئْنَاهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى	***And we had certainly brought them a book which we detailed by knowledge – a guidance (7/52).***
هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ	***As guidance and good tidings for the believers (27/2).***
هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ	***As guidance and mercy for the doers of good (31/3).***
هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ	***As guidance and a reminder for those of understanding (40/54).***
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاء	***Say, It is, for those who believe, a guidance and cure (41/44).***

If this book (the Quran) is a guide, a blessing and a remedy, how can God leave incompressible verses, allegorical and obscure in it? Then He said that only He can understand these verses? Accordingly, if we consider the Quran, we see that we can find many things not clear in it. How can we use such a Quran as a guide? I see that it is good only for lecture (Quran=lecture) and to seek additional rewards from God for the lectures we are doing.

In addition, the Quran states that it is clear when in fact people say that there are many ambiguities in it and that God only can understand these ambiguities!

And We have certainly revealed to you verses clear proofs (2/99).	وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ .
O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light (4/174).	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا .
And when our verses are recited to them as clear evidences … (10/15; 19/73; 22/77; 34/43; 45/25; 46/7).	وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ .
Alif, Lam, Ra. These are the verses of the clear book (12/1; 15/1; 26/2; 27/1; 28/2).	الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ.
And thus have we sent the Quran down as verses of clear evidence (22/16).	وَكَذَلِكَ أَنزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ .
We have revealed therein verses of clear evidence (24/1).	وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ.
And we have certainly sent down to you distinct (24/34; 24/46).	وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ .
In a clear Arabic language (26/195).	بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ.
Rather, it is distinct verses within the breasts of those who have been given knowledge (29/49).	بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ .
It is not but a message and a clear Quran (36/69).	إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ .
By the clear book (43/2; 44/2).	وَالْكِتَابِ الْمُبِينِ.
It is He who sends down upon His servant verses of clear evidence (57/9).	هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ .
And we have certainly sent down verses of clear evidence (58/5).	وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ
A messenger reciting to you the distinct verses of God (65/11).	رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ

How can it be a Quran, a book containing clear verses, when there are also allegorical ones, subject to different interpretations, obscure and not clear or no interpretation at all, being given that God only understand them? Had the translators translated the word "***moutashaabihaat***" correctly? Does not this word mean "similar" as there are in the Quran, similar verses scattered everywhere. This is what we called repeated verses. Do you know a verse of the Quran or a hadiths which say that these verses are repetitive?

God presumed that this Quran is complete, clear, nothing is missing in it, you will find to fault in it, but did He keep some verses for Himself to understand? What is the purpose of sending a guide to humanity when it contains secrets which only He can understand? What will He do with these understandings?

وَكَذَٰلِكَ نفَصِّلُ الآيَاتِ .

And thus do we detail the verses (6/55; 7/32, 174; 10/24; 30/28).

وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ .

And a detailed explanation of the Scripture (10/37).

وَتَفْصِيلَ كُلَّ شَيْءٍ .

And a detailed explanation of all things (12/111).

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا.

Praise is to God, who has sent down upon His servant the book and has not made therein any deviance (18/1).

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا.

You will not see therein a depression or an elevation (20/107).

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ.

[t is an Arabic Quran, without any deviance that they might become righteous (39/28).

If there is no ambiguity in it, then how can people say it?

لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ .

Falsehood cannot approach it from before it or from behind it (41/42).

God says that no falsehood can approach the Quran but how can people say that there are ambiguities in it, that there are verses subject to different interpretations, vague and obscure?

If we scrutinize verses where the word "***tashaabaha***" and its derivatives are used, we will find the true meaning of them:

وَأُتُواْ بِهِ مُتَشَابِهاً .

And it is given to them in likeness (2/25).

إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا .

Indeed cows look alike to us (2/70).

تَشَابَهَتْ قُلُوبُهُمْ .

Their hearts resemble each other (2/118).

وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ .

And olives and pomegranates, similar yet varied (6/99, 141).

فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ .

So that the creation seemed similar to them (13/16).

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا .

God has sent down the best statement: a consistent book similar (39/23).

In all these verses, we find that the word "***tashaabaha***" means to resemble, to be like, to be similar or identical. From where did we get the meaning as allegorical? Do we have to invent another meaning? Do you have a book wherein all these categorical verses are mentioned?

Let us see the verses which are similar or repetitive (ninety-seven in all):

SNo.	Chapter No.	Verse(s)	Repetition or similarities	No. of occurrence
1	2	1	3/1; 29/1; 30/1; 31/1; 32/1	6
2	2	5	31/5	2
3	2	47	2/122	2
4	2	121	26/47	2
5	2	134	2/141	2
6	3	50	26/108, 110, 126, 131, 144, 150, 163, 179; 43/63	8
7	3	89	24/5	2
8	3	182	8/51	2
9	5	10	5/86; 57/19	2
10	6	4	36/46	2
11	6	10	21/41	2
12	6	15	39/13	2
13	7	78	7/91; 29/37	2
14	7	107	26/32	2
15	7	108	26/33	2
16	7	122	26/48	2
17	7	183	68/45	2
18	9	33	61/9	2
19	9	73	66/9	2
20	10	1	11/1; 12/1; 14/1; 15/1	5
21	10	48	21/38; 27/71; 34/29; 36/48; 67/25	6
22	11	96	40/23	2
23	12	1	26/2; 28/2	2
24	14	20	35/17	2
25	15	5	23/43	2
26	15	29	38/72	2
27	15	30	38/73	2
28	15	34	38/77	2
29	15	36	38/79	2
30	15	37	38/80	2
31	15	38	38/81	2
32	15	40	38/83	2
33	15	45	51/15	2
34	15	57	51/31	2
35	15	58	51/32	2
36	17	48	25/9	2
37	18	42	29/59	2
38	18	62	28/74	2
39	18	89	18/92	2
40	20	24	79/17	2
41	22	3	31/4	2
42	23	5	70/29	2
43	23	6	70/30	2
44	23	7	70/31	2
45	23	8	70/32	2
46	23	26	23/39	2
47	26	1	28/1	2
48	26	1	28/1	2
49	26	8	26/67, 103, 121, 139, 158174, 190	6
50	26	9	26/68, 104, 122, 140, 159, 175, 191	8
51	26	66	37/82	2
52	26	107	26/125, 143, 162; 44/18	5
53	26	109	26/127, 145, 164, 180	5
54	26	147	44/52	2
55	26	153	26/185	2
56	26	171	37/135	2
57	26	172	37/136	2
58	26	173	27/58	2

59	26	204	37/176	2
60	37	17	56/48	2
61	37	27	52/25	2
62	37	40	37/74, 128, 160	4
63	37	43	56/12	2
64	37	78	37/108, 129	3
65	37	80	37/121, 131; 77/44	4
66	37	81	37/111, 132	3
67	37	154	68/36	2
68	38	87	81/27	2
69	40	1	41/1; 43/1; 44/1; 45/1; 46/1	7
70	43	2	44/2	2
71	43	83	70/42	2
72	45	2	46/2	3
73	52	19	77/43	2
74	52	40	68/46	2
75	52	41	68/47	2
76	54	16	54/21, 30	3
77	54	17	54/22, 32, 40	4
78	55	13	55/16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77	32
79	56	13	56/39	2
80	56	67	68/27	2
81	56	74	56/96; 69/52	3
82	56	80	69/43	2
83	59	1	61/1	2
84	68	15	83/13	2
85	69	21	101/7	2
86	69	22	88/10	2
87	69	34	107/3	2
88	69	40	81/19	2
89	73	19	76/29	2
90	74	55	80/12	2
91	77	15	77/19, 24, 28, 34, 37, 40, 45, 47, 49; 83/10	11
92	79	33	80/32	2
93	82	13	83/22	2
94	83	9	83/20	2
95	83	23	83/35	2
96	84	2	84/5	2
97	109	3	109/5	2

Did not God mean to say by "***moutashaabihaat***" the repeated verses as specified above instead of allegorical?

There is no question of allegorical verses, subject to interpretations, vague, incomprehensible and obscure! But there is "**resembling**, **identical**, **same** or **similar**, **like**."

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَةٌ هِيَ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

It is He who sent down to you the Book; in it are verses precise - they are the foundation of the book - and others unspecific (or identical) (3/7).

What interpretation do you need for these identical verses? Do you understand the meaning of the word "***moutashaabihaat?***"

When we study the Quran attentively, we find that we have ninety-seven verses which are identical, similar and repeated! This makes 1.52% of 6236 verses that we have (with differences among scholars) in the Quran. We have today several versions of it (about 25

versions) but we are not going to treat this subject now. We have verses which are partly identical or similar. I am quoting the original verses without translations, arranged alphabetically. Later, in another article, I'll quote those verses that are partially identical or similar.

Chapter	Verse	Text
20	24	ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ
79	17	ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ
16	42	ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ
29	59	ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ
27	3	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ
31	4	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ
17	48	ٱنظُرۡ كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلٗا
25	9	ٱنظُرۡ كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلٗا
68	15	إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
83	13	إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
26	204	أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ
37	176	أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ
3	89	إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
24	5	إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
37	40	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
37	74	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
37	128	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
37	160	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
15	40	إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ
38	83	إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ

26	171	إِلَّا عَجُوزًا فِي ٱلْغَٰبِرِينَ
37	135	إِلَّا عَجُوزًا فِي ٱلْغَٰبِرِينَ
23	6	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
70	30	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
15	38	إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
38	81	إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
52	40	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ
68	46	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ
52	41	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ
68	47	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ
83	22	إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ
82	13	إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ
15	45	إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ
51	15	إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ
26	8	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
26	67	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
26	103	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
26	121	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
26	174	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
26	190	إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
73	19	إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا
76	29	إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا
38	87	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ
81	27	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

37	80	إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ
37	121	إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ
37	131	إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ
77	44	إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ
69	40	إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ
81	19	إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ
37	81	إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ
37	111	إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ
37	132	إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ
26	107	إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
26	125	إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
26	143	إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
26	162	إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
26	178	إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
2	5	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
31	5	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
37	17	أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ
56	48	أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ
56	67	بَلۡ نَحۡنُ مَحۡرُومُونَ
68	27	بَلۡ نَحۡنُ مَحۡرُومُونَ
26	2	تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ
28	2	تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ

2	134	تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ
2	141	تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ
39	1	تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ
45	2	تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ
46	2	تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ
56	80	تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ
69	43	تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ
56	13	ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ
56	39	ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ
18	89	ثُمَّ أَتۡبَعَ سَبَبًا
18	92	ثُمَّ أَتۡبَعَ سَبَبًا
26	66	ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ
37	82	ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ
26	172	ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ
37	136	ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ
40	1	حمٓ
41	1	حمٓ
42	1	حمٓ
43	1	حمٓ
44	1	حمٓ
45	1	حمٓ
46	1	حمٓ

3	182	ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ
8	51	ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ
7	122	رَبِّ مُوسَىٰ وَهَٰرُونَ
26	48	رَبِّ مُوسَىٰ وَهَٰرُونَ
59	1	سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
61	1	سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
26	1	طسٓمٓ
28	1	طسٓمٓ
83	23	عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ
83	35	عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ
26	108	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	110	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	126	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	131	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	144	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	150	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	163	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
26	179	فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
7	78	فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ
7	91	فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ
15	29	فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ
38	72	فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ
7	107	فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ
26	32	فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ

55	13	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	16	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	18	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	21	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	23	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	25	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	28	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	30	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	32	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	34	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	36	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	38	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	40	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	42	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	45	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	47	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	49	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	51	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	53	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	55	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	57	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	59	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	61	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	63	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

55	65	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	67	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	69	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	71	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	73	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	75	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
55	77	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
43	83	فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ
70	42	فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ
56	74	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ
56	96	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ
69	52	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ
15	30	فَسَجَدَ ٱلْمَلَـٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ
38	73	فَسَجَدَ ٱلْمَلَـٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ
54	16	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
54	21	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
54	30	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
23	7	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ
70	31	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ
74	55	فَمَن شَآءَ ذَكَرَهُۥ ۝
80	12	فَمَن شَآءَ ذَكَرَهُۥ ۝
69	21	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ
101	7	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

69	22	فِي جَنَّةٍ عَالِيَةٍ
88	10	فِي جَنَّةٍ عَالِيَةٍ
37	43	فِي جَنَّٰتِ ٱلنَّعِيمِ
56	12	فِي جَنَّٰتِ ٱلنَّعِيمِ
26	147	فِي جَنَّٰتٍ وَعُيُونٍ
44	52	فِي جَنَّٰتٍ وَعُيُونٍ
23	26	قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ
23	39	قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ
15	36	قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ
38	79	قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ
15	34	قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ
38	77	قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ
15	37	قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ
38	80	قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ
15	57	قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ
51	31	قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ
7	121	قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ
26	47	قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ
15	58	قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ
51	32	قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ
26	153	قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ
26	185	قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ
6	15	قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ
39	13	قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ

83	9	كِتَٰبٌ مَّرۡقُومٌ
83	20	كِتَٰبٌ مَّرۡقُومٌ
52	19	كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ
77	43	كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ
16	55	لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْۖ فَسَوۡفَ تَعۡلَمُونَ
30	34	لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْ فَسَوۡفَ تَعۡلَمُونَ
2	1	الٓمٓ
3	1	الٓمٓ
29	1	الٓمٓ
30	1	الٓمٓ
31	1	الٓمٓ
32	1	الٓمٓ
15	5	مَّا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ
23	43	مَا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ
37	154	مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ
68	36	مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ
80	32	مَّتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ
79	33	مَتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ
9	33	هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ
61	9	هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ
5	10	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ
5	86	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ

23	8	وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ
70	32	وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ
23	5	وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ
70	29	وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ
43	2	وَٱلۡكِتَٰبِ ٱلۡمُبِينِ
44	2	وَٱلۡكِتَٰبِ ٱلۡمُبِينِ
84	2	وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ
84	5	وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ
37	27	وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ
52	25	وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ
26	173	وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ
27	58	وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ
7	183	وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٞ
68	45	وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٞ
26	9	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	68	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	104	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	122	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	140	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	159	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	175	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
26	191	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
37	78	وَتَرَكۡنَا عَلَيۡهِ فِي ٱلۡأٓخِرِينَ
37	108	وَتَرَكۡنَا عَلَيۡهِ فِي ٱلۡأٓخِرِينَ

37	129	وَتَرَكۡنَا عَلَيۡهِ فِي ٱلۡأٓخِرِينَ
109	3	وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ
109	5	وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ
69	34	وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ
107	3	وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ
6	10	وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
21	41	وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
11	96	وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ
40	23	وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ
54	17	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ
54	22	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ
54	32	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ
54	40	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ
26	109	وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
26	127	وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
26	145	وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
26	164	وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
26	180	وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
6	4	وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ إِلَّا كَانُواْ عَنۡهَا مُعۡرِضِينَ
36	46	وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ إِلَّا كَانُواْ عَنۡهَا مُعۡرِضِينَ
14	20	وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ
35	17	وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ

7	108	وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ
26	33	وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ
10	48	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
21	38	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
27	71	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
34	29	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
36	48	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
67	25	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
77	15	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	19	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	24	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	28	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	34	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	37	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	40	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	45	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	47	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
77	49	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
83	10	وَيۡلٌ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ
28	62	وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ
28	74	وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ
9	73	يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ
66	9	يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ

2	47	يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ
2	122	يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ

Have you understood now what is meant by "***moutashaabihaat?***" These are verses that are 100% identical and this is what we call "***moutashaabihaat.***" These are not verses, as you have been claiming, obscure, need different interpretations, incomprehensible, equivocal, and ambiguous, not clear, which God only knows its meaning.

If we say that God only detains the meaning of these verses which He revealed as a guide to mankind, then you may be right because He only knows why He sent verses that repeats itself from two to thirty-one times. In the above table, the verses in blue are the repeated ones. I hope that you have seen light at the end of the tunnel.

I think that it is time that you reflect on what your religion taught you and bear in mind that you are responsible for yourselves. No scholar will reply for you! It is high time that you understand the roles of your scholars and that they will never tell you the truth despite that they know it. Use your grey matter before it is too late.